

सरस्वतीरहस्योपनिषत्

सा होवाच सरस्वती-

That Saraswati then said –

आत्मविद्या मया लब्धा ब्रह्मणैव सनातनी ।

ब्रह्मत्वं मे सदा नित्यं सच्चिदानन्दरूपतः ॥४६॥

The eternal Self-knowledge (Atma-vidyA) was obtained by Me, who am Brahman. My Brahman-hood is eternal and always established due to being of the form of Sat-Chit-Anand.

प्रकृतित्वं ततः स्पृष्टं सत्त्वादिगुणसाम्यतः ।

सत्यमाभाति चिच्छाया दर्पणे प्रतिबिम्बवत् ॥४७॥

Prakriti-ness (of Prakriti which is different from Brahman) is owing to being touched by Me of the equilibrium of the guNAs such as Sattva etc. Just as the reflection in mirror, similarly the reflection of Consciousness shines in presence of Me.

तेन चित्प्रतिबिम्बेन त्रिविधा भाति सा पुनः ।

प्रकृत्यवच्छिन्नतया पुरुषत्वं पुनश्च ते ॥ ४८॥

Due to that reflection of Consciousness, She (Prakriti) again appears threefold [nirvibhAga-vyashti-samshti or prakriti-AvaraNa-vikshepa]. And being delimited by Prakriti, there is again the Purusha-hood of His (Brahman's).

शुद्धसत्त्वप्रधानायां मायायां बिम्बितो ह्यजः ।

सत्त्वप्रधाना प्रकृतिर्मायेति प्रतिपाद्यते ॥ ४९ ॥

Prakriti which is predominantly sattva is propounded as MAyA. In Maya, which is predominantly pure sattva, there is reflection of the Unborn. [Ishwara is defined as shuddha-satva-pradhAna-MAyA-reflected-Chaitanya].

सा माया स्ववशोपाधिः सर्वज्ञस्येश्वरस्य हि ।

वश्यमायत्वमेकत्वं सर्वज्ञत्वं च तस्य तु ॥५०॥

That MAyA is under the control of Omniscient Ishwara of whose She is an adjunct. There is Omniscience, Singular-hood and Maya-controller-hood of that Ishwara.

सात्त्विकत्वात्समष्टित्वात्साक्षित्वाज्जगतामपि ।

जगत्कर्तुमकर्तुं वा चान्यथा कर्तुमीशते ।

यः स ईश्वर इत्युक्तः सर्वज्ञत्वादिभिर्गुणैः ॥५१॥

That Ishwara who is (just now) spoken through the guNAs such as omniscience etc – is capable of – creating the world, not creating the world, creating the world in some other manner. This is so because of His sattva-hood, collective-hood and witness-hood of world.

शक्तिद्वयं हि मायया विक्षेपावृत्तिरूपकम् ।

विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत्सृजेत् ॥५२॥

MAyA has two powers of the form of Vikeshepa (projection) and AvaraNa (covering). The projection power creates the world starting from subtle body till the universe.

अन्तर्दृग्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः।

आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥५३॥

Another power covers (i) the difference inside – of seer and seen, and (ii) the difference outside – of Brahman and creation. She is the cause of world.

साक्षिणः पुरतो भातं लिङ्गदेहेन संयुतम्।

चित्तिच्छाया समावेशाज्जीवः स्याद्भ्यावहारिकः ॥५४॥

In front of the Witness shines the transactional jIva, which comes about owing to the reflection of Consciousness combined with subtle body (through adhyAsa).

अस्य जीवत्वमारोपात्साक्षिण्यप्यवभासते।

आवृतौ तु विनष्टायां भेदे भातेऽपयाति तत् ॥५५॥

Its jiva-hood shines owing to superimposition in Witness. But when the covering (power of Māyā) is destroyed, then this shining difference also goes away.

तथा सर्गब्रह्मणोश्च भेदमावृत्य तिष्ठति।

या शक्तिस्त्वद्ब्रह्मा विकृतत्वेन भासते ॥५६॥

Similarly that Shakti - due to which Brahman shines as deformed – situates covering the difference of Brahman and world.

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः।

भेदस्तयोर्विकारः स्यात्सर्गे न ब्रह्मणि क्वचित् ॥५७॥

Here also, the difference between world and Brahman disappears once the covering is destroyed. Her deformation is in world, never in Brahman.

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम्।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥५८॥

Asti (being), Bhāti (appears), Priyam (loving), name and form are five parameters. The first three belong to the Brahman whereas last two are of world.

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः।

समाधिं सर्वदा कुर्याद्धृदये वाथ वा बहिः ॥५९॥

Ignore the last two and dedicate (yourself) to the Sat-Chit-Anand. One should always be engaged in samAdhi inside as well as outside.

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि।

दृश्यशब्दानुभेदेन स विकल्पः पुनर्द्विधा ॥६०॥

The inside samAdhi is again of two types – savikalpaka (with thoughts) and nirvikalpaka (without thoughts). Savikalpaka samAdhi is again of two types

– conforming to word (shabda-anuviddha-savikalpaka-samAdhi) and conforming to seen (drishya-anuviddha-savikalpaka-samAdhi).

कामाद्याश्चित्तगा दृश्यास्तत्साक्षित्वेन चेतनम्।

ध्यायेद्दृश्यानुविद्धोऽयं समाधिः सविकल्पकः ॥६१॥

Drishya-anuviddha-savikalpaka-samAdhi is defined as – Meditating that Consciousness is the witness of the seen-appearing-in-intellect such as desire etc.

असङ्गः सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः।

अस्मीतिशब्दविद्धोऽयं समाधिः सविकल्पकः ॥६२॥

Shabda-anuviddha-savikalpaka-samAdhi is defined as – Meditating that I am the unattached, self-luminous, non-dual, existence-consciousness-bliss.

स्वानुभूतिरसावेशाद्दृश्यशब्दाद्यपेक्षितुः।

निर्विकल्पः समाधिः स्यान्निवातस्थितदीपवत् ॥६३॥

Nirvikalpaka samAdhi is like the lamp kept in the place with no air. It comes about ignoring the ‘words’ and ‘seen’ owing to being overwhelmed by bliss of self-experience.

हृदीव बाह्यदेशेऽपि यस्मिन्कस्मिंश्च वस्तुनि।

समाधिराद्यसन्मात्रानामरूपपृथक्कृतिः ॥६४॥

Just as inside, there is samAdhi outside also to any object by concentration. The two outside samAdhi are through separating of existence from name and form. [Two outside samAdhi are outside-drishya-anuviddha-samAdhi and outside-shabda-anuviddha-samAdhi.]

स्तब्धीभावो रसास्वादात्तृतीयः पूर्ववन्मतः।

एतैः समाधिभिः षड्भिर्नयेत्कालं निरन्तरम् ॥६५॥

The third outside samAdhi is like the earlier ones. In this, there is stunned-bhAva owing to taste of bliss. These six kinds of samAdhi, one should always practice.

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र परामृतम् ॥६६॥

After the melting of identification with body and experience of Brahman, wherever the mind goes – there is supreme immortality.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥६७॥

The knot of heart is broken and all doubts are resolved. All karmas of such person dissipate who sees Him (as oneself) who is both high (as cause) and low (effect).

मयि जीवत्वमीशत्वं कल्पितं वस्तुतो नहि ।

इति यस्तु विजानाति स मुक्तो नात्र संशयः ॥६८॥

Jiva-hood and Ishwara-hood are imagined in me. These are not in reality. Whoever experiences this is liberated. There is no doubt here.